All right, John?
O.K.
That's good. Everything's good. So. Now lets hope that there will be some more questions. After last night, maybe today was a good day. How was the day Fred, where are you? Yes, how was today?

Q. It was kind of good and exciting, nervous kind of a day, stirred up a lot of things in me. I started the day off by standing on a cold towel, cold wet towel.

Mr. N. Oh, you did? Can you recommend it?

Q. Yes

Mr. N. You hear all of that?

Q. Twice.

Mr. N. How mean twice? one foot on one, one foot on another.

Q. No, I got out of bed and that's the 1st thing my feet hit, the cold wet towel, I put down the night before. And I stood, for a couple of minutes, quiet, andI was trying to remember some of the things you said last night. And then I just tried to observe myself, tried to be aware of myself standing there. And I did that, and then I moved or started to move some pots and things around, and I started to think. I got back in bed and I did that over again.

Mr. N. Back on to the towel?

Q. Yes. And that was good as long as I did that. It's when I started to do something with pots or anything, I started to think again so I went outside of the house and I had a load of shingles in the car and I unloaded the shingles and tried to observe myself as I did that, and it was possible to do something, you know, to be, to watch myself do this. That's all I did while I was at home. I went to work. I got there before anybody else did, 'cause I'd gotten up early, and I spent about ½ hour moving things around, carrying different kinds of things, with the idea I would use that to work. At times I did but most of the time it was a lot of thinking about things. But there were a couple of times in there when I did really try to observe myself. And thru out the day I tried standing still, sometimes, sitting still a couple of times. Once when I was working with a piece of machinery that you have to work with both hands I tried to observe my arms, when I did that.

Mr. N. So in general, all right?

Q. Yes.

Mr. N. You came to a conclusion that something in you was actually there, besides your body? What kind of an experience does this awareness take? A realization of existing. Where is it really registered? Or can you say that there is a certain place where that becomes known?

Q. The way I experience it is in my head. That's recent, today. Now I have had a couple of experiences, one in which I was up high over my body. That's a couple of years ago. That's another thing, that experience is another thing I think about when I try to work. A lot of times when I try to observe myself, that's the first thing that breaks up any work that I'm trying to do, is comparing what happened then and what's happening now instead of trying to work.

Mr. N. Does it leave a kind of a taste?

Q. Yes, I was getting around to that. Now today, the taste that I have of it today is not so much an experience of, awareness today, it's an experience like a, I'm trying to be even with my personality, to know that that's the way it is. There's this young fellow that works with me who is interested in work.

Mr. N. Uh-huh.

Q. He asks me lots of questions all the time. And I try to, I was trying to answer him today, and I tried to answer him in the way that I usually do.

I found that when I talk to him about work, a lot of it was very shallow. I saw that today. And I know that that happens. I tried to answer him today in depth, you know, the way that it really is with me. I don't generally do that when I talk about work because it doesn't sound like anything.

Mr. N. You mean when you talk in depth, it doesn't sound like anything.

Q. No-cause I tell somebody, I try to observe my arm, it doesn't mean anything to anybody. What I want to do is be awake to my existance. That might mean something to somebody, so thats usually what I say. But what it is that I'm really trying to do is observe an arm.

Mr. N. Yes.

Q. But there was something in what I said to him today. That I know that I got to him.

Mr. N. Did he ask any more questions?

Q. No, a little bit.

Mr. N. That was enough.

Q. It was enough to make him think instead of talk.

Mr. N. Yes, thats right. Then in that way, you might say you hit someone. You reach him at a certain place where he is really living. Then there are no questions. Because then there is the realization of something that really means, a lot, and they don't want to ask anymore. You know it is as if the mind then refuses to try to formulate it, because that what is touched is worth more than any kind of a formulation. And that of course you can have when you talk about work as an experience, as you say, in depth. That there is something in your voice that is convincing. And when it is there and the kind of a person is right, and he really is serious enough to want to find out. And that is the way to let him then be. And not try to overtalk and not try to explain it. He does want it, not at that time. Afterwards probably he will. But that's good experience Fred. So in general it wasagood.day.

Q. Yes.

Mr. N. It was a different kind of a day, it has a different color. And the color of course is either the taste, the color.that one realizes in which one is, which is sometimes much closer to white light. It is not wo[illegible]y. And sometimes, the level where one is. And from that level the way one does ordinary things in life, they come from a different place. All right. Use the wet towel, if you want to, but only once a week, not too often. It also will wear off. You will step onto the wet towel & say so what. It will not go over into, and don't stand on it too long, the question is only that you are reminded. For the rest you have to do it. The wet towel has done its duty, to remind you. And then its up to you. And try to see where this awareness really takes place. Because if you do know that at certain times when you think, you can change over into an awareness. And something starts to click in one. And you know it but it is not much the knowledge, it is really a realization of something existing. And the best way to express it is that, I am. And that I am, dependent entirely on how it is felt, will place you on a certain level. It's all right. Just go ahead again and again.

q. Thank-you.

Mr. N. Good-Yes.

Q. I asked you a question when you were here before and the answer you gave me was a very valuable one. I've thought about it alot and it had to do with establishing a balance, the different centers coming in the proper relation to one another. And, since you were here the last time I was able to do that a few times. I wouldn't say it was that powerful but I think I was able to get a grip of a little bit of that. But I find that in thinking about some experiences of yesterday that its almost that the most terrible thing is that, that I work often from, that I want to reach a state of balance, that kind of balance from a state of being really unbalanced or in other words negative towards my body. And then when I make a little bit of an effort, not even much to speak of at all, it sets me enough in balance that I loose the force, the driving force and it

kes the effort very, almost inconsequential.

. N. But you know when we talked about balance, its only a means. It's in order to bring oneself in a better state so that then you can actually work. But as soon as you start to substitute the wish for the balance instead of the wish for work, of course there is no work. You are satisfied with the balance you have reached. And then it becomes ordinary work. To be more at ease. But you see that state has to be used for wanting to work then, and then to realize what you are. You see the difficulty is always, whenever I want to work I want a certain state that I describe and I do that to the best of my knowledge even if I say yes, it is subjective, at least you give it the kind of a tint as if it belongs to an objective world. And still the least amount of that kind of a description will start to spoil the attempt. The attempt has to be very pure. A wish for, being awake. And even if that is reached thru bein in balance, then one is in a better state because of it,not as much swaying one way or the other. The balance helps you to be able to look over yourself, to see what is there, what is available. And then neither one or another or the third center is going to interfere with it. So the balance produces a certain relationship between the centers. And for that reason, that what is really the wish to work has a little bit more free play. One is not as much involved because the three centers have become much more unified. The ultimate of a balanced state is definitely at a certain time that what are the centers are so united that they become an entity. And with this kind of an entity, the realization of oneness of oneself, one can wake up immediately. So there are two ways, one can be satisfied with the balance the way it is, based on ordinary life experiences in which the three centers are, more or less, I wouldn't say equal but at least they don't fight. And then make an attempt at work in going into certain kind of activity or whatever you happen to be doing. And this of course is a very good way. That is the way that the awareness can come, based on the balance. The second possibility is when I'm in balance already and I realize that, to try to concentrate on this balance and deepen it. But for that one would have to relax much more, and reduce whatever activity there is in the centers to practically a minimum. So that that what is left can unite easier. And as a result of that kind of an attempt of draining, the draining exercise will help you when you are in original in a certain balance. When you drain, the balance becomes then very predominant, and then becomes fused and in that fused state one is actually awake. You have to be careful with these kind of things that immediately when something is associated with the state of being aware, in the beginning, that you start to wish for that state instead of wishing for being aware. And as soon as you do that you mix them up. Your balanced state will not lead you actually to waking up unle you really make an effort for it. The difficulty again of the task, to fulfill the task and you forget what for. The task is fine if it reminds me, then if I'm awake I don't need the task. All right, Alex. You try it again. But try it now also the second way, the intensification of that what is a balance within one. Because it is a very good thing. Always the difficulty whenever one has a certain task or whenever certain thoughts or feelings leads to the possibility of being aware and even can produce a state of remaining aware, being awake, that for some reason or other, after some time everything runs dry, and it loses the value, and what worked yesterday doesn't work today. And for that reason one has to have tremendous number of possibilities of reminders for work. And everytime when one is a little bit too dull or, has become too familiar that then you substitute something else. When I talk about common sense, I select out of my subjective world all the different means that might lead to a state of awareness, when I know by experience that they have worked before and they have actually helped me. That when I know that also after some time they have worn off I take another and another and another and I would say ten, twenty, different ways. But for that it is necessary that I remember all the time why, why do I want it. I want to be awake.

Something in me has to be there which I call an awakened state, My desire has to be for a state of consciousness, which is objective, and I call it I, I can call it part of my mind. But it is that desire of changing over my ordinary consciousness into another state, ultimately hoping that the conscious state will start to pre-dominate. And although in the beginning it may be 1% and 99% unconscious that that is going to be change after some time 10 % and 90% conscious and further and further, so that the totality of all activities in which I am engaged and which are a resul of a mental state, that my mental state effects then, that what is my activity, and that the totality of me as much as I can make it, becomes more and more conscious and conscientious. What I am saying now is a different thing from a separation of the Do Re Mi as observation with impartiality and simultaneity as Do, and participation as re, and experimentation as mi. What I said now was really to consider the three as a possibility of becoming one. So that at certain times there is observation according to the rules but also at the same time that there is participation and also at that same time there is experimentation. It is again a different way of looking at it you see and it is not that I say, that is better or that one has to be so strict, I stick to Do first and before I want to go to re. I cannot do it unless the do's complete. It doesn't help in that way in ordinary life. And of course my desire to make it already in my ordinary life of value, so I have to participate in that what I'm doing. You must understand many times that the emphasis of work shifts. And it is not always on one particular thing. You stare yourself blind on that. You can get silly by just trying to observe and to try your best to be impartial and even to try to do it simultaneously. But it has to be changed over and you say, now let me try a little bit of what I already know to see how much is alive, and how much can remain alive when I now actually participate. And that in order to increase the possibility in one's life one starts already a little experimentation. That is that if I have a certain voice that I want to experiment with, or what I said to Fred, (-) want to deepen that or even to try to make a certain fusion, I already start to experiment because it is unusual, it is non-habitual, it is different from my usual way. After some time all these things come together. And it is then necessary to see that they are different facets of the same thing, of a personality gradually shifting the balance of itself, the point of gravity of the personality gradually, to an overview, into an individuality. Many times the things in work are parallel. They may start at different places and attach themselves at a different point, when one is already going a little bit something else can come in and then something else comes in. But that is ~~natural~~ natural process. Because we have it in ordinary life that air comes in at the point when the body has already partly developed, and that air helps to develop ordinary intellect and ordinary feelings. And the same way when I say impressions, to make them conscious and to really wake up comes in at a certain point when the Kesdjanian of the emotional body already has gone on, for some time and at fa it enters. So it is nothing unusual

that when I am trying to become conscious I also try to become conscientious. And after the conscience is there then after that I also will be a little bit more willing or ha ve a desire to actually have a will, or to do the right thing as a result of the combination of consciousness and conscience. The reason I talk about it, I don't want to confuse it, but you will see in your own experience that certain things will take place almost at the same time and that when you try to become conscious you cannot help but having your conscience enter into it all. Because you want the valuation of the degree of your consciousness. But all the time the answer is continue to work, continue to make the effort, of being present to yourself. When I say A,B, C it is an intellectual approach. When I say to be present, it is an emotional approach. When I say that that what is conscious, consciousness, and conscience should be friends and say the same thing, it already means that there is an understanding between the two and then they become one. And when I add to that the execution of it as will I am totally one. Then at certain times I act as an individual. All right. Lets leave it at that.

Q.- This morning I sat, early this morning, not too early, I sat for awhile and tried to come to myself and my son was downstairs and I had told him I wouldntake him out and he was calling to me and I was in a very good place inside. And I answered him a number of different times, in different ways. It occured to me to try something. You had suggested about my voice. So I first answered in a very high voice and then I dropped it to a low voice.

Mr. N.- Did he know it was you?

Q.- Oh, yes. He kept on, probably because I sounded strange to him , he kept on calling.

Mr. N.- You promised him didn't you?

Q.- Yes. But he was coming up the stairs all the time but he kept saying my name and it gave me a chance to keep on doing that. And it was, I felt a kind of a separation and there was some ability to be separated from it but, I didn't feel that it was clean in a way, that it was very muddy.

Mr. N.-Too many thoughts mixed with it.

Q.-Probably.

Mr. N.- If you could be quiet in whatever you were doing for one moment, if you actually could stop all activity, not continue with what you were doing and even if that what you were doing had a relation to work. Just for one moment to be an ordinary person who happens to be there, not knowing anything about consciousness or unconsciousness. But knowing at that time that there was a relation at that time between you as father and the son. Then you could come to yourself. And you get a new grip on that whatever it is that you were doing as an experiment or as an exercise, or whatever, there is no objection to stopping. You can continue when you pick it up again where you have left off. You see what I mean by that? I come to my ordinary consciousness at a certain time in order to regain for myself a certain equilibrium. Because when I go into an experience or an exercise I go off. I am away from ordinary life. And I feel that if I want to continue in that no one else should disturb me, then I introduce resentment when someone else comes and disturbs me. For one moment I forget everything that I am doing and that whatever the relation is with the son, I acknowledge.

Q.- For whatever?

Mr. N.- For whatever it is. Particularly because it was based on the promise and he has perfect right to call you. And then with this you continue with your exercise, you can tell him in certain way, wait a minute, I will be with you. Or you can say all-right we'll go out. This is the kind of control that I really mean, that a person should have. At any one time he must not be bound by what he is doing. He can do it when everything else is quite right then, of course, he controls that. Now the is an (-) interference of some kind, rightfull or not but never the less (-) again you make a choice. And it is all the time that something has to be there, that makes the choice, that wants you to continue in one way or another and it doesn't make any difference in which way you go, because all of that will be unconscious things and ~~(blank moment)~~ that what makes the decision to go one way or the other is free.

Q.- Let me give you another experience that may parallel that. I had that ~~experience~~ of trying to be

experience of trying to be present and the phone ringing. And what I've done sometimes is let it ring, I'm aware there, and I let it ring longer than I habitually would. This happened yesterday, and I tried to remain aware of my hand reaching out, picking the phone from its cradle, and I deliberately with slowness brought it back and then tried to hold on to someone else. But it was in the context also of trying to do an exercise when I was interrupted, I felt like I was starting from a much better place to work. Even with that interuption I didn't feel a resentment about the phone.

Mr. N.- No thats why I say you can do either way, You see, particularly when you introduce a very definite activity to which you could be awake. When ever one is in a state of awareness you have a much better choice. The state of awareness produces quite definitely something that is directing your body or directing your life, directing your personality. And that has a certain amount of knowledge which is different from an ordinary consciousness So that then there need not be any resentment, because from the standpoint of being awake, it doesn't make any difference what you are. All one is interested in, in being awake is that one is there. There's a whole range that starts from that point and the development of consciousness and conscience and then will, simply is a further development of one's I. And that the "I" retains this particular quality of Not being interested in the description of ordinary life. But the fact that the body is there is sufficient for the "I" that that body can be used as a servant, for the execution of whatever the "I" then thinks or understands, consciously. And whatever one's heart dictates as conscience. But one is in an entirely different realm. And no more resentment whatsoever because it doesn't matter, one has reached what one wants to do. Even the exercise has to lead to the possibility of being conscious. When one is conscious and you start directing as it were, there is something in control. That's what you wish. And from the standpt. of the control, anybody can interupt. Walking another mile you see, you may not have any intention unconsciously to walk another mile, maybe you are tired but your "I" says go ahead walk, and the body will do it. When

you deliberately pick up something and do it slowly and so forth, there is something that is taking place because you are directing it, something is. At that time, from your mind, it may not be entirely 100% objective but at least it has something in it. that is a deliberation for the purpose of something else. It's interesting to ~~know~~ see how one's consciousness can shift over at a certain time and actually functions in an objective sense. I think it is my I and sometimes I want to locate, its above my temples, that is where it starts, that is where it is but in reality it is linked up with the pineal gland. It is as if that exudes a certain quantity of material which then flows over into the rest of my brain and at that moment everything in my brain becomes conscious. If you want to compare it to LSD it is exactly what happens.

Q.- I don't understand that.

Mr. N.- Then I won't explain it. Yes?

Q.- Do you mind if I ask you something about what you just said to Gunther?

Mr. N.- Yes.

Q.- Like I'm always reacting automatically to influences, you know, whtever influences come to me.

Mr. N.- Yes.

Q.- But are you saying if I was aware it wouldn't just be automatic you mean I would have a choice?

Mr. N.- No. Not automatic. Something, when you are aware, is actually taking a direction and starts to control. It may not be very large and it may not b very powerful but it is like a ray of light which shines and makes the darkness a little bit more light. That all. I don't say how much it is how big it is, what it is actually capable of. But the fact of that something directing when I emphasize that I wish to do certain things and I intensify my effort, it has to come from somewhere that I want to use this effort for the sake of waking up. It is not an automatic reaction which I, lets say, put a lot of energy in an anger state, in an angry state of mine. But I do this intentionally for the purpose, to try to become present to myself. That is if this

"I" whatever it now means, is there also and then creates a separation by which that what is "I" tells it to do certain things. But its not automatic.

QQ. Well what I mean is when I try to work on personality existing

Mr. N.- We don't smoke, we don't smoke.

Q.- When I try to work, my personality is still functioning and when, if I'm trying to make an effort, if i'm really making an effort my personality wouldn't so automatically readtto things that usually influence it.?

Mr. N.- Thats right. When something else is there, it immediately starts to affect personality. The fact that there is light means when the personality is in darkness that the light is a little bit more like early morning dawn. Very slight but never the less it is not dark anymore. The result of any condition which, for me, as the outside changes, has an affect on that what I am as a personality and mostly as a body. And because of this the state in which my body is starts to change physiologically. Thats what I meant a little while ago talking about the pineal gland. There is something that starts to function in a different way, for the sake of keeping that what is now my body and my personality in a much healthier state. For instance there is conservation of energy. Immediately when I wake up I realize that it is silly to spend energy in the useless nonsensical way. If I am because of certain conditions, talk, talk, talk too much. When I wake up I don't talk. Or I don't allow it to take place in an automatic way. I put a stop to it somewhere. At a certain point I simply say it is not necessary. But that you might say is a negative point. The positive one is that the state in which my body is changes because it is, lets say for one, lets use the one word, its healthier. It is more adjusted to the state of light which is of a higher level. And as a result the body will have to conform to the condition of more consciousness. You understand what I mean? ~~For instance~~ The presence of "I" must affect it, what ~~from~~ form it will take depends entirely on the condition of it. And it depends on the quantity of light which is represented by "I." And sometimes the conditions in which it happen to live, because that still may be very demanding. But it does not mean that there is no influence, and even if the influence is very small in principle

it is in the correct road of correcting that what what is abnormal from the standpoint of unconscious I call simply, my average state. Under the influence of conscious state that what is abnormal becomes normal. All right Q.- The reason that I ask is I usually find myself under the influence of something thats real, negative, from a standpoint of trying to work. I don't even think of work till already under the influence of something. (-)

Mr. N. It belon s to the condition in which the body is which may be difficult and partly it belongs to the condition outside which affects your body. If that is quite intense, if there's a great deal of energy going there, the influence of the little I becomes less and less, because it is a big force that it would have to overcome. But the principle remains the same. I can make a dent into something that may be hard. I can even think that I can carry sand, a big pile, with a little bit of a teaspoon. I can say it will take a long time, which is true. But the principle involved is, that the little teaspoon indicates activity of moving that pile of sand from one plac to the other. Where the difference starts, where it becomes more natural where it becomes actually a condition of one's life, that is a process explained by the particular octav in which development is measured, a development towards consciousness. And that what then becomes permanent, even if you might say automatic from the standpoint of consciousness, as something that becomes great naturally is only the place of fa in that octave. It is a long process before it actually can one rely on that. But the question of long processes, if I am interested in work, it takes a long time before I become committed. All right? Yes, Bil

Q.- Last night when I got home I really had something that I wanted to use from the meeting, it was very much inside of me. And when I stopped and something could be there, my mind would stop and my feelings would stop, and I could see me as I was. I didn't associate it with being awake so much, I wanted to see me as I was. You talked about that at the meeting. I went into the kitchen, I started to move and clean up things. And something what you were just saying to Fred and Gunther. I was more alert to myself so that when I did these things, when I started doing it habitually, putting things

in certain places, to make it look nice or something. I could stop it to go back to the awareness. Now this morning or when I went to bed, I thought for the next morning what I wanted to do and I decided to spend some time, I had a lot of things in my brief case to put together, I thought that would be good. I woke up and very groggy and feeling terrible and sleepy. I got out of bed....

Mr. N.-Did you go to bed too late?

Q.- No, that's just how I woke up.

Mr. N.- Just the condition.

Q.- Yes. I got to my door of my bedroom and I realized, I remembered what you'd said about when you feel like that to drink coffee and be in a certain state to wake up in. And thats always, thats my case, I'm always like that. And I stopped and I tried to see me as I was, goggy and I could see that. And I bent down and moved my body. Just there And when I went into the thing I planned I lost myself, I didn't have that and it involved the planning in doing what I was doing. And it wasn't strong anymore. And then the day took me over until after music. I was, you know, I planned my day I didnt plan to work 'cause I had things I had to do, business things, and I got very tight during the day. Now, a lot of things in my personality come out, during the day and that should be useful to me. I didn't want to be aware. I couldn't because I was very tight.

Mr. N. If you look at the day now, since it is over, do you have any judgement about it?

Q.- You mean good or bad?

Mr. N.- Yes, useful or not useful. Would you like to live it again the same way?

Q.- No. My experience in the morning was very new for me about seeing myself that way.

Mr. N.- Yes.

Q.- But the rest was normal.

Mr. N.-So if, you take stock now at the end of the day, what's your conclusic for tomorrow? You know there are sometimes days that you say "never again." I don't want it that way; I don't want to experience the same thing. It's too much. Certain things that one has to go through, I hope, by God, I am through with it. And I will do everything, I will not leave any stone unturned in order to avoid getting to that same kind of a trap. Now may be it was not that bad. There is something in that because you see apparently something was lost that I think you could have held onto.

Q.- Yes.

Mr. N.- If you had allowed yourself not to plan too soon. Not to be overtaker by that what you had to do which surely it had to be done. Professionally there's no objection to it, it had to be attended to. But I think if, you had just been quiet for 5 min. it wouldn't have mattered at all as far as the planning of the day is concerned, but it would have shown that that what you experienced had a value that you didn't want to loose. But there was not enough of that valuation in it, so of course you took it as an experience also good but not enough, not placing it in the right place.

Q.- Right.

Mr. N.- That is why I talk so often about this question of, how fortunate a person is when he finds out that there is a way out. How fortunate it is that for some reason or other a person has come into contact with All and Everything. What ever it is that has led a person in the direction to find out something about objectivity, nobody knows how it happens. And many times I may have gone astray and go and follow someone else like Maharishi or whatever. And I would not get out of it this particular kind of a thing that can be of help to me. And that what I wish becomes my own. And I can be indipendent of Gurdjieff. This is the marvelous thing. I don't have to go back all the time to All and Everything. I don't have to go and repeat the same thing, when I once have done it and it has bedome my property. But if I all the time need stimulus from outside in order to be reminded, and this is the one big thing about drugs. That I become to that extent enslaved. I want a good state. I can get it by means of a littleLSD.

But I become dependent on that. When I run to the doctor when I have a cold, I become dependent. When I say I have to have coffee, I'm dependent on it. I cannot move. We talked about astrological charts, I can become dependent on it and simply say my nature, etc. Instead of taking the characteristics and saying here I am with this, now I know. But you see this kind of an application of work which gradually starts to develop a certain form of solidity, crystallizing in me as an objective faculty actually starting to function, I become completely independant of the rest of the world. When I say sometimes, I carry my own laboratory with me, I don't need anyone for it. And even the memory of having had experiences of that kind is at times already sufficient. So when I look at this as an opportunity that gives me an insight of what can actually take place in me and in which I then can become independent of anyone else. Then because of this I have a chance to set that what is life in me also free. So that life becomes independent of me. That's exactly the same process. So when ever I recognize that, because of certain conditions, something has happened to me and I know I have been in touch with that what is really of value, I have to give it more attention and to some extent gratefulness, almost, maybe not more is necessary than say looking at Gurdjieff's picture on the wall and say thank you. But that thank you goes through my whole body. And then at that one moment I'M absolutely one. You might even say that at such a time I feel in such a way that I tremble. And not in fear, but in the realization that that what I have is worth it, and is worth while for me and it gives me at that moment a hope that ultimately i can become free. You see it doesn't take very long. But it does require the necessity of making it as deep as I can so that I actually experience it. This is what I mean. One can be emotionally effected, one can be intellectually effected without having the experience of the totality of one's being. And in order for work to have value, I have to let it enter into my being. And when the being is there, the "I" becomes the motivating force, with nowledge. And that what is my heart becomes the energy supplied for doing.

And my body will do. And my mind will have understanding because it has gone through the experience of that what I was doing conscientiously and consciously. I say one minute in ordinary time may be 10,000 moments. I measure in consciousness with an entirely different measure. The moment when I say here I am, looking at Gurdjieff's picture, HERE I AM. At that moment there is nothing else that exists. I am then at that moment no more thoughts, no more feelings, nothing whatsoever, I'm not even bound by any kind of a time. I talk about infinity once in awhile. The realization of the infinity, the realization of that man at that time, for that one moment, is God. And there is no, no question anymore. So if one can get actually to the point, you say I have not as yet done my duty, I've been affected, I have this or that, I'm still in a bad state, its too bad my mood and so forth but I do remember, Now wait a minute, there, you see. Then what the difference, go on. At that moment you ~~make yourself~~ go up like this, you make yourself go upto a certain level and from that level you continue in your ordinary life. Its not going down but if it is like this just a little bit of a hill, don't make a mountain out of that. Such intensity, it is all of a sudden life comes out of one, starts to flow over. And then with that I have an experience. And then my day will be different. This I think is the kind of a conclusion you say: Not like that, not like that. ~~never again~~. It was waste, it was not appreciation of the proper thing of that what happened. You think if God smiled on me and I saw it, you think I ever would forget it. Of cours not. It would be as if in such a time I didn't exist anymore. and I became one with his smile. One can have such moments in ordinary life. And they are real Life Savers. And I think they belong to a man, because man can have it. Its the one proof that man can become conscious, on his own, not as I say. Gurdjieff helps, he tells you this is the road, but you, make it, not Gurdjieff.

Q.- That's a big help.

Mr. N.- Good, yes?

Q.- Mr. Nyland, last night when I got home I felt pretty perturbed and a

little upset. that happened last night, the meeting and all. So I wanted to make some gigantic effort. I decided I would stand on my head, something that is uncomfortable, then try to become present to myself.

Mr. N.- Have you stood on your head before?

Q.- A few times.

Mr. N.- Yes.

Q.- Not habitually. I do my exercises every morning and I don't do this every morning, its something out of the ordinary. I stood on my head. It was a little too uncomfortable so I gave it up. And I went to bed feeling rather miserable and sorry for myself that I couldn't make....

Mr. N.- Why did you make it that strenuous?

Q.- At that time I was too tired?

Mr.N.- Yes, it was quite wrong.

Q.- Very bad.

Mr. N.- Yes.

Q.- And I wasn't using very much sense but I still felt a certain emotional drive to do this.

Mr. N.- You want to be a hero.

Q.- Something of that sort, probably. When, before I went to sleep though I made , a you might say, a wish to wake up in the morning and make an effort again, a renewed effort. I told myself I'd get up at 6 in the morning.

Mr. N.- You say you thought it was a wish.

Q.- I thought it was a wish but my state and all, it wasn't a very powerful wish.

Mr. Nyland- No?

Q.- I didn't wake up at 6, I woke up at 7:30.

Mr. N.- Yes. How could you, you see. This is really a case where you tried to empty the bath-tub with a spoon. You know, it won't work, if you do it time and time again. But not just this, it is too superficial. It's much better not to do it.

Q.- Anyway when I got up in the morning, the pillow that I rested my head on

when I stood on my head was still there in the hall. and I was going to try to stand, I did and it was still too uncomfortable.

Mr. N.- It doesn't seem to work does it?

Q,- It doesn't seem to work at all. But I did remember something after awhile, while I was having my coffee. What you said last night that you should know when to work and when not to work. And when I realized that, I started to write down on a piece of paper exactly what my feelings were about this desire to work. And, I realized that ~~after~~ often I have tried to work or tried to generate a wish in myself as you say to fulfill the wish to work, to be conscious, to be awake, to be alive. And its always been I've tried to do it when either I was too tired or too emotionally upset or when it was really not a good time to do it. And I really thought about this for about 10 min. And it actually dispelled a certain feeling of moroseness about the whole thing. And I was able to then walk down the hall and stand in the hall with my eyes closed ~~inthe hall~~ and actually come to myself for a few minutes.

Mr. N.- Not on your head this time?

Q.- No, on my feet.

Mr. N.- Good.

Q.- And it was actually very good because it dispelled something. I took about an hour getting going this morning and the last 5 min. or so of the hour where actually I did feel much lighter. I had the realization too, that this day I was going to lose a lot of energy, somehow I realized it. And I wanted to do something to prevent ~~it~~ this from happening. And I think, eventuall the last few min. of the hr. saved me a loss of a great deal of energy throug negativity., and one thing or another.

Mr. N.- I think of course it is possible to do certain things superficially, but by adding them up that they represent a certain expenditure of energy. I think that there is a point in which that energy that is being spent is so small that it becomes infinitisimally small. And then it has no particular effect because for that, it's like a spring, and it goes up to a certain point it doesn't do the trick. You can move it but it is not useful, lets say, ~~to~~

being attached to a lock that it opens the lock. There is a certain point at which the question of momentum has to overcome that what is friction. If it is less than that you run up against the wall, you have to return. So you have to use much more common sense about it. And when you say yes this is not right time to stand on my head, its not the right time even to make attempts. Either you change the attempt into something that is much smaller and that youcan cope with, or you don't do it. Instead of standing on your head, stretch out your arms, horizontally; and stand like that. You won't do any harm, not to your body, your blood circulation will remain normal, which it isn't when you are standing on your head, it won't be too much for your body, but your arms will get tired, and there will be a certain point in which you will want to drop them. You can't help it because they will get heavy as lead, and very much strain in your shoulder blades. But, if you just persist a little longer, don't overdo it, this annoyance that you have to do it and you are already tired, is a very good state to use for yourself. And that way you change the superficiality into a real attempt. And after t that you can look back on it and say I really made an attempt to do something. You don't have to become heroic about it but you take the superficiality out.

Q.- I think thats a good point. The few times that I have had success in work is when i have persisted.

Mr. N.- Just a little over, just a little. At the point where normally you would let go. The natural inclination is to say I'm too tired, I can't do it, at that point you just go a little bit further than that margin. And the margin is not very wide at that point. That is, not much is necessary. But it is the fact that something in me, becomes positive to continue in that kind of an exercise for an entirely different reason, to maintain yrself. Then you have to link it up with work. Because it is not a question of proving yrself, that you are strong, that you can do it anyhow. Because that's ordinary life, and that is of no use. That is simply the development of muscles. What you wish to develop is will. All right. And that changes.

The muscl

The muscles belong to the superficiality. The will belongs to an intensity of an essential kind. Thats what you wish to define, when you use methods, Work on yourself, the possibility of being awake, remaining aware, you use it for that purpose. And thats quite a different thing. Because you become positive regarding it. And you use then what otherwise would be causing you to feel a little bad, or suffering. You use it as an opportunity for an entirely different purpose. There are many other reasons why it is right, because even if it is not entirely objective really, it teaches the body that there is a mind which can be superior, and at that times ~~that~~ what the mind then says, has to be done even if the body doesn't like it. All right? Try it that way because superficiality won't get you very far. Its good for ordinary life, its a varnish, a nice covering. Its white plaster on the grave, Yes. Yes.

Q.- Today I did the dishes because that seemed to be a good thing for me and I can be slow enough about it that I can work. But a thing that happens to me lots of times when I work is that I start to think about somethingelse and so in the middle of observing I loose it because I want to get on with something else. Lately doing the dishes I can say, no it doesn't matter and continue.

Mr. N.- What doesn't matter?

Q.- I can say no, it doesn't matter about the next thing that I have to do.

Mr. N.- No the question, we were talking about the thoughts entering into your mind. Don't you have them when you do the dishes?

Q.- Well, that's why I like to do dishes because I can keep them out. to a certain extent

Mr. N.- Can you? Thats what I meant.

Q.- Yes.

Mr. N.- Yes. All right.

Q.- But today something came up that I had to do something, I had to do it, right away, it was in the kitchen. Instead of fighting it, so I said when I pick off the eggs I'll try to observe myself doing that. And so I had this plan and I guess I thought I did it. But tonight thinking about it, I

remembered that after that there wasn't anything.

Mr. N.- You know its very good that you can decide in an activity. That you say I will do it until a certain point and then I will do something else. It's quite right. I will say I will do 5 dishes and then I can do something else. I want to do only one dish, then I want to think. I don't want to do any thinking until practically all the dishes are done. You can vary it many many times, again you make the decision for that. If I want to smoke and I sit in the car I can say, not until I've gone another two miles will I smoke. And then when I have gone 2 miles I am entitled to smoke. I say now I want to prove that I can go another mile, I won't smoke, whatever it is that I do and approaching it you say I'm almost 2 miles, I could smoke. You see that is where I make a mistake. Whenever I make a certain decision regarding that what is of the immediate future, I have to stick to it. Because if I start to rationalize and put a little water in the wine it has not that effect. If I make up mu mind at 10 o'clock, I will make an attempt then to be awake in whatever I am doing, it does not apply to 5 min. to 10. If, there are thoughts in my mind that I don't want, in order to use the energy in what I am doing I become present-(you are a nuisance you know, you move too much, yes, maybe you are in the wrong place for the others who are in back of you) There is a certain amount of energy that of course has to go into the washing of the dishes. A certain amount of energy must go into thought which concerns the dishes and the movement of your arms or whatever you use, soap and so forth, to wash the dishes clean. And then there is still a great deal of energy that, if it is not bound to run all over the place and allow all kinds of other thoughts to come in. To some extent you can consider the mental state quite chaotic. Because every kind of a thought that happens you give it room. You don't do anything about it, then only saying that I shouldn't think about it but it doesn't help. Because if it is important enough you will continue to think. Again it is a question of utilization of energy of a mental kind which is then available under the influence of something, and sometimes it is only another part of the mind

that tells, I don't want to think now about that. But I can only do this when I start intentionally to think about something else. That uses my energy. And this time I'm washing dishes. So now I want to use my energy, the thought the concentration of such thoughts while I do the dishes. And maybe I slow down my movements of the arm and the way I handle a dish, and don't put it down until its rinsed well. Or even I go to the extent of drying it with the dish towel. All the time that what is taking place engages my mind also. And this is the way to eliminate gradually the other kind of thoughts to come in. Because its interesting when something is going on in my mind, that engages me really and it doesn't matter if it is negative or positive or worrisome or whatever. Certain other thoughts do not dare interfere. They come and they see that there is something going on, busy and they just do not dare disturb it. And you can experience that if you want to. As soon as you become interested in something, certain other things will not affect you. Many processes that require a mental functioning, will be eliminated including sense of time for instance. When your real interest is there you forget about hunger, you forget about someone stepping on your toes. Whatever it is that is engaged with the mind and that what you are doing, will give you tht kind of a balance at that moment. And you become almost invulnerable. So try that when the thoughts are there. The dishes may be helpful but maybe at other times when you don't wash dishes, that the thoughts just use you. Become engaged in that what is an ordinary simple activity. Even if it means walking. But wake up to that. That will use up enough energy in your mind to prevent the other thoughts from interfering. They may be there but you don't pay attention to them because you have work to do. You have something else to do. And that kind of interest, if its really you might say concentrated as a wish, will require a great deal of energy.

Q.- Mr. Nyland, I've experienced that you know, because sometimes, when I do try to work that is times when I really want to do it enough to be able to keep the thoughts away or just concentrate. But what I wanted to say was something in comparison to that, that bigger and I feel (it) because, ~~if I've got a sense of anxiety~~ you

got a sense of anxiety you know a whole day.

Mr. N.- Yes, I understnad that.

Q.- And while I've been here, before I came I made a plan how it would be as much as I could and I've been able to keep that, but for a certain length of time in the past week. Like now its time to go home and it's a little indefinite here and there you know in details.

Mr. N.- But you're already divided.

Q.- I know but you see I still have this time left.

Mr. N.- Sure but when you have anticipation or a little bit of energy goes in another direction you haven't as much left to attend during this time to the things that you didi when you didn't have the other kind of thoughts.

Q.- But I'm still here.

Mr. N.- Sure you are. Everybody knows that. But your mind is not here. Part of it is already going. Your body doesn't mean that you are thinking the same way as your mind. Whatever it is, you know that is in your mind, you can say with another part of your mind, don't think it. If its important to you, you keep on thinking about it. If you're hurt, or someone has made a remark, you say how silly to be affected by it. And you can do all kinds of things and all the time it comes up that such a stupid fool to make that remark about me. How little does he really know about me. If he only knew that and so? The question of worrisome thoughts or thoughts that affect me emotionally, they go quite deep, they come back, I tell them to stay away they come back. There has to be something like a fortress in the mind, that becomes really engaged in that and within that fortress most of the energy is going to be used up. The exercising soldiers in the fortress. There is a discipline there. And that becomes the strength. The mind many times is like a gyroscope. When you set it going, it gives you a balance, and the other thoughts cannot get it out of its particular position, because of the movement. The dynamic quality of the mind will give it stability. And thats really what I wish to do. But if I start to divide my energies already to a variety of things the gyroscope won't run.

Q.- You mean like now I have a feeling about what you ~~first~~ just said that I could make up my mind to do something I wanted to do.

Mr. N.- I think you can. But at the same time it is still legitimate to think about your trip. You know a mind is a very funny thing. And without you doing anything about it certain thoughts become much more important than others. And you do not know why. Because maybe something else is associated with it. The desirability of having an anticipation of going to see so and so because this and that, will of course affect you as you are now. I don't think there is very much you can do about it by the direct attack. But you can affect it with an indirect attack. You put something up parallel to it and that will enable you to gradually affect the rest of the brain as not being as rambunksious. All right?

Q.- Yes.

Mr. N.- Yes.

Q- I'm new in this work and I was wondering if you could tell me what is the difference between self-remembering and self-observation and also how to go about planning a good day's work.

Mr. N.- Where did you get the two words self-remembering and self-observatioN

Q.- I got it from 'In Search of the Miraculous.'

Mr. N.- And doesn't that explain it enough?

Q.- Well, I think self-observing is observing the body and self-remembering is remembering something else that is not the body. But I'm not sure.

Mr. N.- I think you are quite close. But the self then of course means two things. That what I am is myself. When I say in ordinary life come to myself, I mean that what I am at the present time. Something has to be adjusted so that I come to myself, so that I myself am in a better state. But i don't think its the meaning of self-remembering. * insert A And then I write it also with a capital S. And I say that what is myself, that is really what I am, essentially or what I used to be when I was a little child, or that what is the self which is produced by what I say; it is my life. That what is sometimes and there are little mantrums about that; whiter than snow, more etherial than ether, that is myself that self am I. So self-remembering belongs to that kind of a concept. Now self-observation obviously is that what is an observation

Insert A

If I remember, I remember something that has already gone on (-) har experience (-)

process of that. Naturally, the observation should have an object. The object is myself as I am. And for the sake of simplicity, of trying to get this observation process going and to have it done in accordance with the definite rules of impartiality and simultaneity, I consider now that self which is observed only the manifestations of my physical body. So it is a very limited sense that I call that, self-observation. But its only the stepping stone towards the possibility of an observation of myself which includes the totality of all my functions. So the self after some time should include feeling center, should include intellectual activities. whatever it may be. Provided I have learned how I can become objective regardless of the kind of an object that is under observation. You understand? Because if I want to be impartial, it is difficult to be impartial to something that is completely 100% partial, which is my feeling center. The behavior forms of the physical body can be observed without introducing, or at least I can try to eliminate, any kind of partiality about them, and any kind of an associated thought. So I have a good chance of developing this observer and I call that the "I" in me, observing now that what is myself as I am for the time being as I say limited to physical behavior forms. All right?

Q.- Thank you.

Mr. N.- Who asked last night about, what is reallywork. Who was it? Did you ask? No. No. Vida here?

Q.- Yes.

Mr. N.- Didn't you ask that. Didn't I say ask the question?

Q.- That was me. You told me to ask the question.

Mr. N.- It was you. Ah, good, fine. Then I hope it is answered.

Q,- I have a question. You were talking last night about knowing when to work and when to observe. This morning I knew that I would be very busy so I decided that I wouldn't observe myself today. And driving the car and parking and carrying things up and down I kept on wanting to but I said to myself that I wouldn't do it. I was wondering whether this desiring was getting to be mechanical.

Mr. N.- I don't think so. Then the desire to wish to work also could become mechanical. Either one way or another, you find yourself with many desires that can become mechanical and if they are then you substitute something that is non-mechanical. If the desire to wish to work is mechanical you then change it to a desire not to work. You know one plays with oneself. One plays with one's mind. You see the mind doing all kind of things, throwing soot into your dinner! And it cannot be helped because it is a playful kind of an instrument in fact. And you say, oh, my darling somehow or other, what are you doing to me? And then maybe you stand on your head. You see what I mean? This kind of playfulness, this kind of like common sense of actually becoming interested in the functioning of the body. Or whatever there is or the thoughts or the feelings, which are in accordance with a certain pattern. And one says, yes, it is very mechanical. But you can also say how interesting, that it is this mechanical. I never realized it was that bad or that good or that marvelous, but it seems to function like a chicken without a head. You see when I start to compare it to that and say, I am a man like a chicken without a head? that I don't like and that is a non-mechanical thought. I substitute gradually the ordinary thoughts and the feelings which I call automatic, with that what is intentional. And without reaching the possibility that such intentional thought produces in me a state of being awake, at least it will loosen me up. And that is already a big thing. Because the more flexible I can be the more possibility there is that afterwards I could become liquified. I want to have the possibility of being, of going into solution as it were, and afterwards to crystalize out in a permanent sense.

Q.- So then, if I get that desire to observe myself even though I don't think that I'll really be able to do a good job of it for that moment, I should still try.

Mr. N.- Oh, I think it will come, you can't help it. You live with it too long. You cannot say I don't want to think about it anymore, it comes, it has already done damage. You know, it cannot be helped. A person is always susceptible, he will always take on the coloration of the surroundings,

or that with what you happen to live in your mind or in your feeling. And at certain times it will come out for an airing. You cannot stop it. After a little while the energy that has gone into that probably also runs dry and then it won't bother you anymore. It is silly to say that once I know now how to become objective I will never loose that taste and I always will remember it. Nonsense. After ten years it is quite possible to forget everything about Gurdjieff. If I don't want to pay attention to it ten years from now I say Gurdjieff-Gurdjieff, no I don't remember. But we are not in that state yet. and already because of work and the attempts the conditions of, what I call now the flexibility, is such that certain thoughts will come to my mind unasked for. And that the possibiliities of accidental awakenings are much more than before. And that therefore the thought of work and even the going over into the experience of an awareness.that I see myself carrying certain things to the car, opening a door, or whatever it is, just happen. But they happen now because I am a little bit more flexible. The thoughts now appear quite logical. And I never would refuse them to be recognized. Yes.

Q.- I wanted to ask about one thing that happened today. I was anxious to work and quite enthusiastic. This is already after I'd been up for awhile, I went through a lot of stuff with myself to get there and at one point I realized that I was trying to observe my whole body and that nothing was clicking. Then I tried to observe simply my hands on a clutch resting there on a stick and that worked and it felt a coming together or something.

Mr. N.- The amount of energy for the wish to observe was not big enough to encompass the totality of the body. But when it is directed to one particular part there is enough energy.

Q.- It was a very clear coming together or something. But what wasn't clear was where it was registered.

Mr. N.-I would not worry about it. It is nice if you can locate it. At certai times it becomes very definite as if it is an activity, that I really ought to become aware of where it takes place. But it changes, its not always in

the head. Many times it goes in between the head and the heart. Sometimes it seems as if the total body is aware of the totality of the body. Sometimes its very strange that that what is observing me is also being observed. As if there is an observer for the observer. And all kinds of contradictory states in which I happen to be as a result of attempts of work, will come. And I must not pay attention trying to understand them. The fact is that certain things start to losen up and because of that I can have all kinds of combinations during the day like a dream. And it's quite right. Even if I don't understnad them I'm interested in the fact that they sta rt to exist. So when it is better regarding that what is my arm now resting on the stick of the shifting of the gear, then at that time when I am awake or aware of that, I put something else in the place of my arm, its me. Let me compare it. I look at a tree in an objective sense, I have no desire what so ever to change the tree. If I can eliminate my aesthetic appreciation of an apple tree of how beautiful it looks and what combinations of branches and so forth and the coloring and all of that even if there is apple blossom or not, I can go into ecstasy about it and say that is a beautiful wonder of nature. But sometimes I can be quite cool and look at it and simply say it is what it is, I don't want it to be changed. And I accept this. It produces in me a very definite state in which I'm observant of something of the outside world with which I have absolutely no relationship in any sense of feeling. There is no desire to change it, I can accept it for whatever it is. This produces in me a certain state in which that apple tree happens to be the object. Now I want to retain this, that is I try to see what it is in me that actually observing. It is as if... where is the apple tree, I go back to that what is me observing, something in me is observing. The closer I can come to this the more chance there is that I say: its not the apple tree, its me. That what is going to the outside, I change. It is now me. All it means is a changing over of a certain state of myself, by changing the object without changing the state of observation. Now you see that same kind of a principle, I am, here is my hand, I am observant of it, sure I know it is there and I can even look at it, I can

know, I am aware of that. But it produces in me as if there is an observer somewhere, which this hand is now aware of, this here in me, is aware of that what exists. Now I change this, its my body. But I don't change my observations. Sometime ago I talked about the three things, that what is object, or the observee; that what is the observer; and the relationship of something that takes place when actually I'm observing anything, there is that kind of relationship between this object.and the observer. And I use this relationship as if I wish to come, emphasizing more the observer instead of emphasizing the object. Its a kind of a mental function that I try to illustrate for myself, how my mind can work. And when it works like that and I can bring it back, I actually can, youmight say become aware of the observer, observing. When I do this I retain what this observer is and what the object is. (-) alright? Do you see what I mean? When I have observation as an experience it is an experience that I know comes from something in me, which I can say there is "I", "I" exists because there is an observation process going on. I can shift it, and there's another object it happens to be my body. Compare it to a microscope, I look through a microscope and there is a slide and there is this and that on it and I look and I'm the observer looking through the microscope and I get an image of what is there, I move the slide, I keep on observing but the image changges, because(....)

Q.- Its just that it ~~seemed~~ has been clear like that but more often then not its like the other two cases that you mentioned. Either its in my chest or its almost as if my whole body was.

Mr. N.- That's right. That's why I say, don't pay attention to it. I'M interested in the experience of an awareness, I don't care anymore what has produced it and I really don't care if there is an "I." I become aware of an experience. And as soon as I start to define it and say yes it makes my consciousness better, it makes me really have a good feeling it becomes an emotional quality of me and I can lick anybody if I want to. Whatever that particular state is, it is very much like the result as a feeling healthy or feeling evil, you see. But I don't define it where it comes from When you say I am healthy, I can lift up stones, of course I can. But I'm

not defining my mind telling my arm that it ought to lift up a stone and here's my body and it straightens out I don't go into description. The same thing applies to an observation.process, even if it is objective. All right? Don't let your mind interfere, because this kind of a thing, ultimately becomes nothing else but an emotional state. And if you wish to define it you can say A,B,C sure. You can exchange it, you can tell people about impartiality, but what counts is your state, an emotional quality of being, that is important in one, when that is there I don't care about my intellect any more. I follow intuition, I follow that what leads to God. That is my feeling not my mind. My mind cannot as yet.

Q.- I think that I have been trying but that isn't happening too much and I felt that I should have been verifying it more for myself.

Mr. N.- No, leave it, you see. Its not the wrong road but the expenditure of energy, where as the other , the intuitive the development of the feeling, the development of the link with one's being, at times becomes much more important. It is not that I want to neglect what my mind tells me how it ought to be. Sure, I have a concept of impartiality I know what it means. I have even an idea about simultaneity of an instant. I can think about omniscience and omnipresence and all that. But you see it is not translated immediately into work, where as intuitively I'm not interested in the knowledge I'm interested in the state. That gives me knowledge of course. Sometimes I act on it. All right? Yes.

Q.- Sunday I was in Charlton, walking back from Fred's house to my cabin. I tried to become aware of the totality of myself walking, and I did that for a little while and then added to it an expression on my face, put a smile on my face and at that point I was aware of the totality of myself and something existing on my face. I lost that and I was able to bring it back again. And I tried to add to that, awareness of my breath and there was an instant when everything was there. But it stopped right away, it's as if now that I think about it, as if I reached a point and all the energy that was available had been exhausted but there was a moment when I really was

there, with those things existing.

Mr. N.- That's right.

Q.- And its very good to add on that.

Mr. N.- Its good you see. But it is quite obvious it won't last. There ins't enough to divide energy in the observation of the different functions. But there is enough for one moment of the realization of those things existing. But then when that energy is gone you go over into thinking and then immediately its completely. And its not to be sneezed at. It is something that is interesting as a moment. That the moment is it really, I see the totality of everything of me functioning. If afterwards I start to define it I can remember it. But at the moment when I try to define it I spoil it. Leave it alone. When one has it, it is there, don't think about it. If you have lost it don't (think you have lost it. Too bad. (To?) Immediately you give it attention(*) you're unconscious. (say okay I wake up now. Now you see. I don't pay attention anymore to my thought that I've lost it. I constantly say, Here I am, I am here. I am Here. It's not the point anymore that I was somewhere and that I was awake and I'm sorry I lost it. I still have energy to say: But I wake up NOW!

Q.- I find that I'm going back now and trying to use things that you have told me in the last few years. I recall things that many many times that we have talked. That what I tried to do came from a period when I was trying to combine manifestations.

Mr. N.- Because the different thoughts are (-) somewhere, and they come to the foreground at a certain time. If there is a looseness in the mental functioning all these kind of things will come out. In time sometime useful. sometimes premature. But in any event you can assume that everything that ever you have heard has been registered in the memory. It's a computer. How to evolve a program to bring it out. For that you have to be a good engineer. Yes, Bruce you had your hand up.

Q.- I wanted to ask you a question, I wanted to report on.

Mr. N.- Yes.

Q.- I wanted to try to make today simpler(-) last night I sat down on the bed and tried to collect myself.

and I was a little disturbed in the meeting I think. Or at least there was a lot of activity going on in my mind, thoughts(-). It's hard to try to quiet that down inside of myself. So I tried (-) something, and while I was thinking of trying it occured to me that I don't usually do something like this(*), in the first place anyhow, (-) to use my voice. A little I just I don't know if it's a mantra, or not I said " I am Here. Or no I didn't say that, I said " I am sitting here Now." I said I, I tried to pull everything into the way we had talked about.

Mr. N.- Yes.

Q.- inside myself and am sitting, I tried to be aware of the totality of my body sitting there on the edge of the bed, and I said Here, Now, tried to realize that all of this was in this room. I had turned the light out and had closed my eyes. When I finished saying that I opened my eyes. And I did that three times to try to pull it back.

Mr. N.- Definitize. Yes.

Q.- I sat down to do this in the first place, I was starting to get undressed and then and had one foot off and when that foot hit the floor the floor was a little cold and it helped break up some of the activity things that were in my head. And I was thinking about how nice it would be that I wante to do something. And with that I sat down and did what I was talking about. And I went to bed and I lay down in the bed there and I was in a good state with myself, after I got undressed. This morning I got up very simply without any kind of trouble and sat down without any kind of particular ~~kind of~~ rushing and had some tea and it was a very simple morning in coming to myself. A couple of minutes sitting down quietly doing things I had to do with the cats and stuff, nothing fancy, but a general state of trying to be more collected. Then I drove to the job and a couple of times during the day, one or two times talking with Steven, the idea of talking was helpful in trying to express, use ~~with~~ my voice. A lot of different little kinds of things and not putting the radio on in the car, not even to find out what time it was. All kinds of little sorts of things. But not in (-)kind of way I mean it was all helping to do the task. I was not really, some of the things,

this is what I did and this is what I said Now is what I did. But ~~what~~ I don't feel satisfied with something. I'm sorry to make this so sloppy, but something else that took place in the day.

Mr. N.- Yes.

Q.- At one point I sat down collect myself to do the task that I had and as I was doing that I realized, I didn't realize last night, as much as I did this afternoon, when you told me about criticizing myself, and (-) talked about should have.

Mr. N.- Yes

Q.- I was able to really see it very simply.

Mr. N.- Yes, Good.

Q.- But it wasn't a problem, I was more relaxed and I was more open.

Mr. N.- No, you see what you collect are points or dots You see. When they come back, Like a day can be like that, all dotted parallel, if it could make a line parallel to ordinary existance. Every once in awhile you go over to the dot, you look at it, you come back again, there you are another dot, a little while later another dot. If that happens and it can be because, it becomes, it is as if the desire for work is very close to the surface and it comes out every once in a while. At such a time when it does happen, try to connect two dots. You see here is ordinary life as.... line

Q.- I understand the idea of dots.

Mr. N.- Yes. Here's a dot. I now realize that I am a little bit more detached from myself. I hold on to it a little longer. I don't let it go back. I make an attempt when there is a little bit of a dot, that I extend. That's what I mean by connecting two dots. Because here it is, I will go back, I would be in ordinary life, there is another dot. Instead of now going back here, I try to continue with the two.

Q,- I try todo that, that's why I don't understand what you mean-I mean I understand what you mean.

Mr. N.- You understand what I mean you see but you have to hold on to that what is a light dot at a certain time. To hold on to it. Not allow the day to be simply nothing else but dots. You intensify it. There will be less dots but ~~there will be more~~

but there will be more lines.

Q.- Well, just a little bit about what my real question is about. Cause I'm talking more from work inside out. I know what it is to have the state you talked about being in solution before, and I have been in solution.

Mr. N.- Yes.

Q,- I'd like to get to that place again for myself, that's what I'm really trying.

Mr. N.- Use the mantrum "I have a body"/ don't describe that you're sitting. I and emphasize I Have A Body. Those are the four things. When you emphasize by the accentuation of saying I, what do I mean by I. Have, it is a possession, A that is like any other, it is not my body it is a, and Body which contains all the different functions of my personality. This is the mantrum, one emphasizes that at such a time, you extend the dots into a line. All right? Maybe think about it, maybe tomorrow.

Q.- I don't entirely feel it's getting at exactly what I want to know about. I mean I'm willing and want to do (that) (-), but it isn't the question I'm asking.

Mr. N.- I know the question you are asking, and I'm giving you this answer. All right?

Q.- Yes.

Mr. N.- I know what you mean, and this answer is most helpful. Good. So we'll say it's the last meeting for four, five weeks. What will you do now. You get together, you have a few meetings, you will have tapes. I will try to listen to it or on your group II John Marshall will listen to them. But you know when you come to a meeting you have to be more alive. You have to wish something, and you have to make allowances for other people to be whatever they are. You have to learn to bring the level/ really, the intensity of that what is almost one wa say, fi thickness of the atmosphere. Don't let it be just ephemeral. Make it substantial. Something of a spiritual kind becomes known to the rest of the world. It starts to become ectoplasm and becomes visible. You ought to be able to have a spiritual value in yourself. It becomes noticed by others. Not necessarily visually, but their feeling, they have to know with their

feeling, that something in you is alive, and that you bring it. Don't try to define it. The fact of that existing is enough to produce sometimes certain formulations. And definitely it will help you in your attitude and what I said last night about your posture. There is then a wish for a man to grow and to be able to point in the direction where he wishes to go. I hope you continue with the different people and not drop out and not just come when I happen to be or when you feel like it. Again tonight some people are not here who should be here. I'm sorry. It is wrong. What value is this kind of work, unlessyou persist. Don't think you can walk over one night's ice, it isn' t strong enough. You're fighting against your ordinary nature in many, many ways, your lovely mind with all the thoughts. There is a fight, because you will not allow all the time the same kind of a space that is now occupied by unconcsious donditions to remain occupied by that. You push it out a little bit, room for spiritual values. I wish them to be in my life. And it is not done over night. But it is done with a perserverence, of a real wish to attend to it and then after some time when you know that you have been conscientious enough about it, then you can leave and you can go anywhere else you wish. It doesn't matter at least you have an opinion and it is based on your experience. But you have to allow yourself to find out that certain things cannot be done just so, because you happen to think about it every once in awhile, or every once in awhile a feeling is aroused that goes a little deeper. It is that kind of a perspiration that is needed. And 99% is needed of that kind and 1% ambition. 1% inspiration, 1% ambition, aspiration of that what you already know about God. The rest is your ordinary life 99% 99% That is with you your (-) and your feeling and even your ordinary consciousness. All of that, subjectivity. And with that you work, because that's all you have. And you make that body come to a group because you say "I wish." Many times I say what is there in you, that you can call a man a real person, on whom you can rely. So that many times that even in work you attend to it for sometime and goes a little bit strange and hay wire, you give up. Again what for? And even if you do, what else? Where will

you go? A little phsychology, a little bit of addition of data, which doesn't give you any bread to eat. Hot air... many times, substantial so that you can eat, and eat. You eat your body. Otherwise your body eats you. It eats your brain and it eats your feeling. But when you "I" wish to eat, that body, it can be digested. And the result will become noticable in your consciousness and in your conscience. That is the conversion process. Either you eat or you will be eaten. When you eat, you're a man. When you are eaten, You're a slave.

So good night. Have a good couple of weeks. I'll be back, I hope, only too soon. Good night.

TRANS: BILLIE MILLER
ROUGH: CHARLOTTE GILLMAN
1ST PROOF:
2ND PROOF:
3RD PROOF:
FINAL TYPE:

Transcribed Billie Miller
Typed Charlotte Gillman